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A SERMON PREACHED BEfore the Kings Maieſtie at Hampton Court,

Concerning the Right and Power of calling Aſſemblies.

On Sunday the 28. of September.

ANNO 1606.

By the Biſhop of Chicheſter.

BIBL. CANT. ACAD.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

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NVM. 10. verſe 1,2.

1. *Then God ſpake to Moſes, ſaying,*
2. *Make thee two Trumpets of ſiluer, of one whole peece ſhalt thou make them. And thou ſhalt haue them* (or they ſhalbe for thee) *to aſſemble* (or, to call together) *the Congregation, and to remooue the Campe.*

יהיו לך
לקרא העדה

A Mong diuers and ſundry Commiſsions graunted in the Law, for the benefite and better order of Gods people; this (which I haue read) is one. Giuen (as wee ſee) *per Ipſum Deum*, by God himſelfe: and that *viua Vocis Oraculo*, by expreſſe warrant from his owne mouth, *Then God ſpake to Moſes, ſaying.*

A Grant.

From God.

And it is a graunt of the Right and Power of the trumpets, and with them, of aſſembling the people of God. A Right and Power not to be lightly accounted of, or to bee heard of with ſlight attention: It is a matter of great weight

Of the power of calling Aſſemblies.

The Grant of this Power, a matter of importance.

and consequence; *The calling of Assemblies.* There is yerely a solemne Feast holden in memory of it, and that by Gods owne appoyntment, no lesse then of the Passeouer, or of the Lawe it selfe, Euen the *Feast of the trumpets*, much about this time of the yeere, the latter Æquinoctiall. And God appoynteth no Feast but in remembrance of some speciall benefite. It is therefore one of his speciall benefits, and high fauours vouchsafed them and to be regarded accordingly.

Cap. 29. 1.

In whose hands this Power was before.

This Power hitherto, euer since they came out of Egypt, and that God adopted them for his people, vnto this very day & place had God kept in his owne hands, as to him alone of right properly belonging. For vnto this very day, and place, the people of God, as they had assembled many times and oft: so it was euer (they be the very last words of the last Chapter which serue for an introduction to these of ours) euer, all their meetings and remouings were, by immediate warrant frō God himselfe. But here now, God no longer intending, thus to warne them still by speciall direction from his owne selfe, but to set ouer this power, once for all: Here he doeth it. This is the primary

Cap. 9. v. 18, 20, 23.

passing

passing it from GOD, and deliuring it to *Moses*, who was the first that euer held it by force of the Law written. For, to this place they came by the sound of Gods; and from this place they dislodged, by the sound of *Moses* Trumpet. Exod. 19. 13.

And it is a point very considerable what day and place this was; for it appeareth, they were yet at *Sinai, by the* 12. *verse*: yet, at the very Mount of GOD, *by the* 33. *of this Chapter*, euen then, when this Comission came foorth; So that this power is as ancient as the Lawe. At no other place, nor no other time deliuered, then euen the Lawe it selfe: when the two Tables were giuen, the two Trumpets were giuen: and *Moses* that was made keeper of both the Tables, made likewise keeper of both the Trumpets; both at *Sinai*: both at one time: As if there were some neere alliance betweene the Law and Assemblies. And so there is: Assemblies being euer a speciall meanes to reuiue the Law, (as occasions serue) and to keepe it in life; As, if the Law it selfe therefore lacked yet something, and were not perfect and full without them: So, till this Graunt was passed, they stayed still at *Sinai*, and so soone as euer this was passed they presently remooued. The time and place of the Granting.

To entreat then of this power. The ſtory of the Bible would ſerue our turne to ſhew vs, who haue had the exerciſe of it in their handes, from time to time, if that were enough. But that is not enough; For the errors firſt and laſt, about this point, from hence they ſeeme to grow, that men looke not backe enough; haue not an eye to this, how it was in the beginning, by the very law of GOD. Being therefore to ſearch for the Original warrant, by which the Aſſemblies of Gods people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is firſt found, and here it is firſt founded; euen in the Lawe, the beſt ground for a Power that may be.

Matth. 19. 4.

This the Originall Grant of it.

Luc. 10. 26.

In Lege quid ſcriptum eſt? quomodo legis? (ſaith our Sauiour) What is written in the Law? how read you there? as if he ſhould ſay: If it be to be read there, it is well: then muſt it needs be yeelded to: there is no excepting to it then, vnleſſe you will except to Law, and Lawgiuer, to God & all. Let vs then come to this Cõmiſsion.

The parts of the Graunt.

The points of it be three: Firſt, two trumpets of ſiluer, to be made out of one whole peice, both: Secondly, with theſe trumpets, the Congregation to be called, & the Campe remoued:

Thirdly

Thirdly, *Moſes* to make theſe Trumpets, and, being made, to vſe them to theſe ends. Theſe three: The Inſtrument: The end for which: The partie to whom. Now, (to marſhal theſe in their right order,) 1. The end is to be firſt: *Sapiens ſemper incipit à fine* (ſaith the Philoſopher.) A wiſe man begins euer at the end: for that indeed, is *Cauſa cauſarum* (as Logique teacheth vs:) The cauſe of all the cauſes; the cauſe that ſets them all on working. 2. Then next, the Inſtrument, which applyeth this power to this end. 3. And ſo laſt, the Agent, who is to guide the Inſtrument, and to whome both Inſtrument and Power is committed.

1. The end for which this Power is conueied, is double; as the ſubiect is double, wherein it hath his operation: The Campe, and the Congregation. On either of theſe, a ſpeciall act exerciſed: To remoue the Campe: to call together the Congregation: One for Warre, the other for Peace.

That of the Camp, hath no longer vſe, then while it is warre. God forbid that ſhould be long: nay, God forbid it ſhould be at all. The beſt remouing of the Campe, is the remouing of it quite & cleane away. But *if it be not poſſible*,

if

Rom.12.18. *if it lye not in vs to haue peace with all men*, if warre must be, here is order for it. But the calling of the Congregation, that is it: that is to continue, and therefore, that, which we to deale with.

The calling of the Congregation, (as in the two next verses) either in whole, or in part; either of all the Tribes, or but of the chiefe and principal men in them. A power for both these: And (in a word) a power generall, for calling Assemblies: Assemblies in warre: Assemblies in peace: Assemblies of the whole: Assemblies of each, or any part.

2. This Power, to bee executed by instruments; The Instruments to be Trumpets: Two in number: Those to be of siluer, and both of one entire piece of siluer.

3. This power, and the executing of it by these Instruments, committed to *Moses*: First, he to haue the making of these Trumpets: *Fac tibi*: Then, he to haue the right to them being made: *Et erunt tibi*: Then, he to vse them to call the Congregation, and, if need be, to remoone the Campe. None to make any Trumpet but he. None to haue any Trumpet but he. None to meddle with the calling of the Congrega-

tion,

tion, or remoouing the Campe with them but he, or by his leaue and appointment.

Wherein as we find the Grant ful; so are we further to search and see, Whether this Grant tooke place or no? Whether as these Trumpets were made & giuen to call the Congregation, so the Congregation from time to time, haue bin called by these trumpets. And so first of the granting this Power to be executed, and then of the executing this Power so graunted.

So haue we two subiects: The Campe, and the Congregation. Two acts: to Assemble, and to Remoue. Two Instruments: the two siluer Trumpets. Two Powers, to make them: To owe them being made, for the two acts or ends before specified: First, for calling the Assembly, and then for dislodging the Campe. And all these committed to *Moses*. The summe of all is: the establishing in *Moses*, the Prerogatiue and Power, of calling and dissoluing Assemblies about publique affaires.

Then God spake to Moses, &c.

IF we be to begin with the end: the end is Assembling. Assembling, is reduced

Assembling, a motiou extraordinarie.

duced to Motion. Not to euery motion: but to the very chiefeſt of all: as that which draweth together all; and ſo at once mooueth all. For as in the Soule, when the minde ſummoneth all the powers and faculties together: Or in the body, when all the ſinewes ioyne their forces together, it is *vltimum potentiæ*: So, in the body politicke, when all the Eſtates are drawen together into one; it is *nixus* rather then *motus*, a maine ſway, rather then a motion: Or, if a motion, it is *motus Magnus*, no common and ordinarie, but an extraordinarie great motion. Such a motion is Aſſembling, and ſuch is the nature of it.

Yet neceſſary. Yet, euen this, (great and extraordinarie as it is) ſuch, and ſo vrgent occaſions may, and doe daily ariſe, as, very requiſite it is, ſuch meetings there ſhould be: very requiſite (I ſay) both in Warre and in Peace, both for the Campe and for the Congregation. The ground whereof ſeemeth to be; That, Power diſperſed may doe many things: but to do ſome, it muſt be vnited. Vnited in conſultation: For, that which one eye cannot diſcerne, many may. Vnited in action: For, many hands may diſcharge that by parts, which in whole, were too troubleſome for any.

But,

But, Action is more proper to war: That is the Assembly of fortitude: And, Consultation rather for Peace: That is the Assembly of Prudence. And in Peace, chiefely, for making of Lawes: For that, euery man is more willing to submit himselfe to that, whereof all doe agree. The whole Camp, Then, when it is assembled, will be the more surely fortified: And, the whole Congregation, when it is Assembled, will be the more soundly aduised. And, hereby it commeth to passe, that there euer hath, and euer will be, great vse of calling Assemblies.

For the Campe.

For the Congregation.

Let me adde yet one thing further, to bring it home to our selues. There is no people vnder heauen, may better speake for the vse of Assemblies, then we: There was nothing that did our Ancestours the *Britaines* more hurt, (saith *Tacitus* of them) nothing that turned them to greater preiudice, then this one, That they met not, they consulted not in common: but euery man ran a course by himselfe of his owne head: And, this was the greatest aduantage the Romane had of them; they were not so wise, as to know what good there was in publike conuentions. Therefore, great vse of Assemblies; may we say of all others.

Especially for this land of Britaine.

Nec aliud aduersus validissimas gentes, pro nobis vtilius, quàm quòd in commune non consulunt. Rarus ad propulsandum commune periculum conuentus. Ita dum singuli pugnant, vniuersi vincũtur. In vita Agric.

Now,

Nelleſarie for the Church.

Now, if they be neeedfull for the Campe, and for the Congregation, as it is a Ciuill body; I doubt not, but I may adde alſo, euery way as needfull for the Congregation properly ſo called (that is) the Church. The Church hath her wars to fight: The Church hath her Lawes to make.

Warres with hereſies: wherin experience teacheth vs, it is matter of leſſe difficultie to raze a good Fort, then to caſt down a ſtrong imagination; and more eaſie to driue out of the field a good armie of men, then to chaſe out of mens minds a heape of fond opinions, hauing once taken head. Now, hereſies haue euer bin beſt put to flight by the Churchs Aſſemblies, (that is) Councels, as it were by the Armies of Gods Angels (as *Euſebius* calleth them) yea it is wel knowen, ſome hereſies could neuer be throughly maſtred, or conquered but ſo.

De vita Conſtantini, lib 3. cap. 6.

Then for the Churches Lawes (which we cal Canons & Rules) made to reſtraine or redreſſe abuſes, they haue alwayes likewiſe bene made at her Aſſemblies in Councels, & not elſewher. So that, as requiſite are Aſſemblies for the Congregation, in this ſenſe as in any other. By this then that hath bene ſaid, it appeareth that Gods

Fac

Fac tibi here, is no more then needes; but that meete it is, the Trumpets be put to making. And so I passe ouer to the Instruments, which is the second part.

ASsembling (we said) is reduced to motion. 2. Motion is a worke of power. Power is executed *Organicè* (that is) by Instrument: So an Instrument we must haue, wherewithall to stirre vp, or to begin this Motion. Instruments.

1. That Instrument to be the Trumpet. It Trumpets. is the sound, that GOD himselfe made choise 1. of, to vse at the publishing or proclaiming his Law. And the same sound hee will haue continued, and vsed still; for Assemblies, which are 2. (as hath beene said) speciall supporters of his Law: And the very same he will vse too, at the 3. last, when he will take accompt of the keeping or breaking of it; which shall be done, *In tuba nouissima*, by the sound of the last Trumpe. And he holdeth on, or continueth one and the same Instrument, to shew, it is one and the same Power, that continueth still: that whether an Angel blow it, as at Sinai; or whether Moses, as euer after, it is one sound, euen Gods sound, Gods voice, we heare in both. 1. Cor. 15. 52.

2. They are to be twaine, for the two Assem- Two.

blies, that follow in the two next verſes; eyther of the whole tribes, *Coagmentatiuè*: or of the chiefe and choice perſons of them only, *Repræſentatiuè*. And for the two Tables, alſo. For euen this very moneth, the firſt day, they are vſed to a Ciuel end: the tenth day to a Holy, for the day of Expiation: of which this later belongeth to the firſt; that former, to the ſecõd Table.

3 Of ſiluer.

3 They are to be of ſiluer: (not to ſeeke after ſpeculations) onely, for the Metals ſake, which hath the ſhrilleſt and cleereſt ſound of all others.

4 Of one entire piece.

4. They are to be of one whole peece both of them, not of two diuerſe: and that muſt needs haue a meaning: it cannot bee for nothing: For vnleſſe it were for ſome meaning, what skilled it els, though they had bin made of two ſeuerall plates? but only to ſhew, that both aſſemblies are *vnius iuris*, both of one and the ſame right: as the trumpets are wrought, and beaten out, both of one entire peece of Bullion.

3. BVt it will be to ſmall purpoſe, to ſtand much vpon the Inſtrument: I make way therefore to the third point: how they ſhall be beſtowed, who ſhal haue the dealing with them. For on them depends, and with thẽ goeth the

the Power of calling Assemblies.

First, to whom these Trumpets, to whom this Power was granted, to call the Congregation: And then, whether the Congregation were euer after so called, by this Power, and these Trumpets. 1. To whom committed. 2.

1. Where first, it will be soone agreed (I trust) that euery body must not be allowed to be a maker of Trumpets: nor, when they be made, that they hang, where who that list may blow them: (that is,) that eueryman, hand ouer head is not to be in case, to draw multitudes together: There will be (saith S. Luke) *Turbatio non minima*, no small adoe, if that may be suffred. If *Demetrius* getting together his fellow craftesmen, they may of their owne heads, rush into the common Hal, and there keepe a showting and crying two houres together; not knowing most of them, why they came thither, and yet thither they came. There is not so much good, in publique meetings, but there is thrice as much hurt, in such as this: No Commonwealth, no not popular Estates could euer endure them: Nay τάξις καὶ τάξις (say both Scripture and Nature) *Let all be done in order*: let vs haue ἐννόμους ἐκκλησίας, Lawfull orderly Assemblies, or else none at all. Away then with this confusion (to not to all. Act. 19. 23. Act. 19. 36.

begin with) away with *Demetrius* Assemblies.

But some. To auoid then this confusion, some must haue this Power, for, and in the name of the rest. Shall it be one, or more? (for that is next.) Nay, but one, (saith God) in saying, *Tibi.*

Some, not many, but one. Where I wish you marke this; That as at the first he tooke this Power into his owne hands, and called them still together himselfe: So here he deriueth this Power immedatly from himselfe, vnto one: without first setling it, in any body collectiue at all.

It is from our purpose to enter the question, Whether the Power were in the whole body originally, seeing though it were, it is now by the positiue ordinance of God otherwise disposed: The reason may seeme to bee; Partly, necessity of expedition: The trumpets may need to bee blowen sometimes, suddenly, sooner, then diuerse can well meete, and agree vpon it too: Partly, auoyding of distraction: The two Trumpets may bee blowen, two diuerse wayes, if they be in two hands; and so shall the Trumpet giue an vncertaine sound, 1. *Corin.* 14. 8. and how shall the Congregation know, wither to assemble? Nay (a worse matter yet then all that:) so may we haue Assembly a-

gainst

gainſt Aſſembly: and rather then ſo, better no Aſſembly at all.

Therefore, as God would haue them, both made of one peece: ſo will hee haue them both made ouer to one Perſon, for *tibi* implieth one. Who is that one? It is to Moſes God ſpeaketh, to him is this *tibi* directed: Him doeth God nominate, and of his Perſon make choiſe, firſt, to make theſe trumpets. No man to make, no man to haue the hammering of any trumpet but he.

1 That one, *Moſes*.

Moſes to be maker of them.

And, there is no queſtion, but for *Aaron*, and his ſonnes the Prieſts: they are to call the Leuites, to call the people together to their Aſſemblies; How ſhall they warne them together, vnleſſe they may make a trumpet too? But, if there be any queſtion about this; Gods proceeding here, will put all out of queſtion: For, to whom giueth he this charge? Not to *Aaron*, is this ſpoken; but to *Moſes*: *Aaron* receiueth no charge to make any Trumpet: Neuer a *fac tibi*, to him; neither in this, nor in any other place. To *Moſes* is this charge giuen. And to *Moſes*: Not, Make thee one, (one for ſecular affaires; that, they would allow him,) but *fac tibi duas*: Make thee two, Make both.

2. Wel, the making is not it. One may make,

and

and another may haue: *Sic vos non vobis*: You know the old Verſe; When they be made, and done; then who ſhall owe them? It is expreſſed that, too; *Et erunt tibi*: They ſhall be for thee. They ſhalbe, not one for thee, and another for *Aaron*: but *Erunt tibi*, They ſhall be both for thee: They ſhalbe both thine. A third, if they can finde, they may lay claime to that; But both theſe are for *Moſes*.

ויהיו לך

And owner of them.

We haue then the deliuery of them to *Moſes* to make, which is a kind of ſeizin, or a Ceremony inueſting him with the right of them. We haue beſide, plaine words, to lead their poſſeſſion; & thoſe words operatiue, *Erunt tibi*: That as none to make them; ſo none to owne them being made, but *Moſes*. And what would we haue more to ſhew vs, *Cuius ſunt Tubæ*, whoſe the trumpets be; or, whoſe is the right of calling Aſſemblies? It is *Moſes* certainly, and he by vertue of theſe, ſtands ſeized of it.

That power to continue after *Moſes*.

To goe yet further: But, was not all this to *Moſes* for his time only; and as it begun in him, ſo to take end with him? Was it not one of theſe ſame *Priuilegia perſonalia*, *quæ non trahuntur in exemplum*, A priuiledge peculiar to him, and ſo no precedent to be made of it? No; for if you

looke

looke but a little forward to the 8. Verſe folowing, there you ſhall ſee, That this power which God here conueyeth; this Law of the ſiluer Trúpets, is a Law to laſt for euer, euen throughout all their generations, not that generation onely. And there is great reaſon it ſhould be ſo, That ſeeing the vſe ſhould neuer ceaſe, the Power likewiſe ſhould neuer determine.

Being then not to determine, but to continue, it muſt deſcend to thoſe that hold *Moſes* place. I demand then, what place did *Moſes* hold? Sure it is, that *Aaron* was now the high Prieſt, anointed and fully inueſted in all the rights of it, euer ſince the 8. Chap. of the laſt Booke. *Moſes* had in him now, no other Right, but that of the chiefe Magiſtrate. Therefore, as in that Right, and no other, he receiued & held them: So he was made *Cuſtos vtriuſq; Tabulæ*: So, he is made *Cuſtos vtriuſq; Tubæ*. But who can tell vs better then he himſelfe, in what right he held them? He doeth it in the 5. *verſe of Deut.* 33. (reade it which way you wil:) *Erat in Iiſhrun Rex*, or, *in rectiſſimo Rex*, or, *in rectitudine Rex*, or, *in recto Regis, dum congregaret Principes populi, & Tribus Iſrael*: all come to this; that, though in ſtrict propriety of ſpeech, *Moſes* were no King; yet, in

Moſes receiued it as chiefe Magiſtrate.

this, he was *in rectitudine Rex*, or, *in recto Regis*, (that is) in this, had (as we say) *Ius regale*, that he might and did assemble the Tribes, & chiefe men of the Tribes, at his pleasure. Herein hee was, *Rex in rectitudine*. For this was *rectitudo Regis*, A power Regal. And so it was holden in Egypt before *Moses*, euen in the law of Nature:

Gen. 41. 44. that without *Pharao*, no man might lift vp hand or foot in all the land of Egypt: (suppose, to no publike or principall motion,) and so hath it bene holden in all Nations, as a speciall Power belonging to Dominion. Which maketh it seeme strange, that those men, which in no cause are so feruent as when they pleade, that Churchmen should not [illegible], that is, haue Dominion; doe yet hold this Power, which hath euer bene reputed most proper to Dominion, should belong to none, but to them onely. Our

Matt. 20. 26. Sauiour Christs, *vos autem non sic*; may (I am sure) be said to them here in a truer sense, then as they commonly vse to apply it.

The chiefe Magistrate to succeed in it. To conclude then this point, If *Moses* as in the right of chiefe Magistrate held this Power, it was frō him to descend to the chiefe Magistrats after him ouer the people of God, and they to succeed him, as in his place, so in this right, it be-

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ing by God himselfe setled in *Moses* & annexed to his place, *lege perpetuâ*, by an estate indefeizible, by a perpetuall Law, throughout all their generations. Therefore, euer after by Gods expresse order, from yeere to yeere, euery yeere on the first day of the seuenth moneth, were they blowen by *Moses* first, and after by them that held his place, and the feast of the trumpets solemnely holden, as to put them in minde of the benefite thereby comming to them, so withall to keepe aliue & fresh still in the knowledge of all, That this power belonged to their place, that so none might euer bee ignorant to whō it did of right appertaine, to call Assēblies.

And how then shall *Aarons* Assemblies be called? with what trumpet, they? God himselfe hath prouided for that in the 10. *ver.* following, that with no other thē these. (There is in all the Law no order for calling an Assemblie, to what end, or for what cause soeuer, but this, and only this: No order for making any third trumpet: vnder these two therefore all are compriſed:) This order there God taketh, that *Moses* shall permit *Aarons* sonnes to haue the vse of these trumpets. But the vse, not the property, They must take them from *Moses*, *as in the* 31. *Chap.* of this Booke *Phinees* doth, But *Erunt tibi*; (Gods

Aarons Assemblies, how called.

Verse 10.

Num. 31. 6

owne

owne words, *Erunt tibi*) muſt ſtill bee remembred: His they be, for all that: *Moſes* the owner ſtill, the right remaines in him: Their ſounding of them depriues not him of his intereſt, alters not the property: *Erunt tibi*, muſt ſtill bee true: that right muſt ſtill be preſerued. It may bee, if wee communicate with fleſh and blood, wee may thinke it more conuenient (as ſome doe) that God had deliuered *Moſes* and *Aaron* either of them one. But when wee ſee Gods will by Gods word what it is, that *Moſes* is to haue them both; we will let that paſſe as a Reuelation of fleſh and blood, and thinke that which God thinketh, to be moſt conuenient.

לקרא
תעדה

Now then if the Trumpets belong to *Moſes*; and that to this ende, that with them hee may call the congregation, Theſe two things doe follow: Firſt, that if hee call, the congregation muſt not refuſe to come: Secondly, that vnleſſe hee call, they muſt not aſſemble of their owne heads, but keepe their places. Brieflie thus: the congregation muſt come when it is called: and it muſt be called yer it come. Theſe are the two dueties wee owe to the two trumpets, and both theſe haue Gods people euer duely performed.

The two duties.
1.
2.

And yet not ſo, but that this Right hath bin called in queſtion, yea, euen in *Moſes* own time,

(that

(that we marueile not, if it be ſo now) and both theſe dueties denied him, euen by thoſe who were aliue and preſent then, when God gaue him the trumpets. But marke by whom, and what became of them.

The firſt duty is, To come when they be called: and this was denied (in the 16. *Chap.* following 12. *ver.*) by *Core*, *Dathan* & their crew: *Moſes* ſounded his trumpet, ſent to call them: they anſwere flatly, and that not once, but once and againe, *Non veniemus*, They would not come, not once ſtirre for him or his trumpet, they. A plaine contradiction indeed: neither is there in all that *Chapter* any contradiction *veri nominis*, true and properly ſo to be called, but only that. You know what became of them; they went quick to hell for it: and wo be to them, euen vnder the Goſpell (ſaith S. *Iude*) that periſh in the ſame contradiction, the contradiction of *Core*. Iude 11.

1. To come when they be called.

The ſecond duety is, To bee called yer they come: this likewiſe denied, euen *Moſes* himſelfe (that they in his place may not thinke ſtrange of it) In the 20. *Chapter* of this very booke: Water waxing skant, a company of them grew mutinous, and in tumultuous maner, without any ſound of the Trumpet, aſſembled of themſelues.

2. To be called yer they come.

ſelues. But theſe are branded too: The water they got, is called the water of *Meriba*: And what followed you know; None of them that drunke of it, came into the Land of Promiſe. God ſwore they ſhould not enter into his reſt.

Cap.20.13.

Now, as both theſe are bad: ſo of the twaine, this later is the worſe: The former (that came not, beeing called) doe but ſit ſtill, as it they were ſomewhat thicke of hearing: But theſe later that come, being not called; either, they make themſelues a trumpet, without euer a *fac tibi*: or elſe they offer to wring *Moſes* trumpet out of his hands, and take it into their owne. Take heed of this later: it is ſaid there to be *aduerſus Moſen*, euen againſt *Moſes* himſelfe. It is the very next forerunner to it: it prickes faſt vpon it. For they that meete againſt *Moſes* will, when they haue once throughly learned that leſſon, will quickly perhaps grow capable of another; euen to meete againſt *Moſes* himſelfe, as theſe did. *Periclitamur argui ſeditionis* (ſaith the Towne-clearke,) We haue done more then we can well anſwere: We may be indicted of treaſon for this dayes worke, for comming together without a trumpet: and yet it was for *Diana*, that is, for a matter of Religion.

Called, and came not.

Came vncalled.

Acts 19.40.

You

You ſee then whoſe the Right is, and what the duties be to it, and in whoſe ſteps they tread, that deny them. Sure they haue bene baptized or made to drinke of the ſame water (the water of *Meriba*) that euer ſhal offer, to do the like, to draw together without *Moſes* Call.

And now to our Sauiour Chriſts queſtion: *In the Law how is it written? How reade you?* Our anſwere is: There it is thus written: and thus wee reade: That *Moſes* hath the Right of the Trumpets: that they to goe euer with him and his ſucceſſors: and that to them belongeth the power of calling the publike Aſſemblies.

This is the Law of God; and that no iudicial Law, peculiar to that people alone, but agreeable to the Law of Nature and Nations; (two Lawes of force through the whole world) For euen in the little Empire of the body naturall, *Principium motus*, the beginning of al motion, is in, and frō the head. There, all the knots, or (as they call them) all the coniugations of ſinewes haue their head, by which all the body is moued. And as the Law of Nature, by ſecret inſtinct by the light of the Creation, annexeth the organe to the chiefeſt part: euen ſo doeth the Law of Nations, by the light of reaſon, to

Agreeable to the Law of Nature.

To the Law of Nations.

the chiefeſt perſon: and both fall iuſt with the Law here written; Where, (by *Erunt tibi*) the ſame organ and power is cõmitted to *Moſes* the principall perſon, in that common wealth. The Law of Nations in this point, (both before the Law written, and ſince, where the Law written was not knowne,) might eaſily appeare, if time would ſuffer, both in their generall order for cõuentions ſo to be called; and in their generall oppoſing to all conuenticles called otherwiſe.

Verily the Heathen lawes made all ſuch Aſſemblies vnlawful, which the higheſt authority did not cauſe to meete, yea, though they were ἱερῶν ὀργίων ἕνεκα, ſay *Solons* Lawes: yea, though *ſub prætextu Religionis*, ſay the *Romane* Lawes. Neither did the Chriſtian Emperours thinke good to abate any thing of that Right. Nay, they tooke more ſtraight order: for beſides the exiling of the perſon, which was the Law before, they proſcribed the place, where, vnder pretence of Religion any ſuch meetings ſhould be. But I let them paſſe, and ſtand onely on the written Law, the Law of God.

WE haue Law then for vs, That *Moſes* is euer to call the Congregation. But though we haue Law, *Mos vincit Legem*; Cuſtome ouerru-

leth

leth Law. And the Custome or practise may go another way; and it is practise that euer best bewrayeth a Power. How then hath the practise gone? It is a necessary question this, and pertinent to the Text it selfe. For, here is a Power granted: and in vaine is that Power that neuer commeth into act. Came then this Power into act? It is a Power to call the Congregation together; Were the Congregations called together by it? A grant there is, That *Erunt tibi*; So it should be: Did it take place? was it so? *Erantne illi?* Had he it? Did he enioy it? Let vs looke into that another while, what became of this Grant; what place it tooke. And we shal not offend *Moses* in so doing. It is his aduise, and desire both; that we should enquire into the daies past, that were before vs, & aske, euen frō one end of Heauen to the other; to see how matters haue bin caried. So that, as our Sauiour Christ sendeth vs to the Lavv by this, *In Lege quid scriptum est?* so doth *Moses* direct vs to the vse and practise by his *Interroga de diebus antiquis.* I doe aske then, These trumpets here giuen, this power to call together the Congregation, hovv hath it bene vsed? Hath the Congregation bene called accordingly in this,

The practise or vse of this Power among the Iewes. Deut. 4. 32.

and no other maner? by this,& no other Power? It hath(as shal appeare)and I wil deale with no Assemblies,but only for matters of Religion.

By *Moses.* Of *Moses*,first there is no question:It is yeelded that he called them, and dismissed them: and euen so did *Iosue* after him,no lesse then he; and they obeyed him in that Power, no lesse then *Moses*. And as for that which is obiected concerning *Moses*, that he for a time delt in matters of the Priests Office,it hath no colour in *Iosue*, and those that succeeded him.

Iosua. Iosh. 1.17.

The Couenant, and the renuing of the Couenant,are matters meerly spiritual: yet,in that case did *Iosua* (*Iosua*, not *Eleazar*) assemble all the Tribes,*Leui* and all, to *Sichem*, *Ios.*24.called the Assembly at the first verse : dissolued it at the 28. For,if *Iosua* may call, he may dissolue too: Law,Reason,Sense,teach, That, *Cuius est nolle,eius est & velle*. That calling,& discharging,belong both to one power. Nay,*Demetrius* assembly,though they had come together disorderly ; yet when the Towne-clearke (that should haue called them together) did discharge them; they added not one fault to another, but went their wayes, euery man quietly, *Demetrius* himselfe and all : that,they are worse then *Demetrius*,that deny this.

Iosh. 24.18.

But

But, I passe to the Kings, (that Estate fitteth vs better) There, doth *Dauid* call together the Priests and other persons Ecclesiasticall, and that, euen with these trumpets. And for what matters? Secular? Nay: but first, when the Arke was to bee remooued: And againe, when the Offices of the Temple were to bee set in order: things meerely pertayning to Religion; And as he calleth them, 1. *Chron.* 15.4. So hee dismisseth them, 1. *Chron.* 16.43.

Dauid. 1. Chro. 15.4. 1. Chro. 23. 2. 3. 6.

The like did *Salomon*, when the Temple was to be dedicated; called the Assembly, 2. *Chron.* 5.2. dissolued the Assembly in the 10. *verse* of the 7. *Chap.* following. The like did *Asa*: when Religion was to be restored, and a solemne oth of Association to be taken for the maintayning of it; with the sound of these trumpets did he it.

Salomon. *Asa.* 2. Chro. 15.14

Iehoshaphat vsed them when a publike Fast to be proclaimed. *Iehu* vsed them, whē a solemne Sacrifice to bee performed. *Ioas* in a case of Dilapidations of the Temple, a matter meerely Ecclesiasticall. *Iosias*, when the Temple to be purified, & a masse of superstitiōs to be remoued.

Iehoshaphat. 2. Chro. 20. 3. *Iehu.* 2. Reg. 10. 20. *Ioas.* 2. Chro. 24. 5. *Iosias.* 2. Chron. 34. 29. 30.

In all these cases did all these Kings call all these Conuentions, of Priests and Leuites, for matters of Religion. I insist onely on the fact of

Ezekias. 2. Chr. 29. 15.

Ezekias. He was a King; he gaue foorth his precept for the Priests and all their brethren to assemble: wherefore? *Ad res Iehouæ*, for the affaires of the seruice of God, yea, God himselfe. There are 14. chiefe mẽ of the Priests set downe there by name, that by vertue of that precept of the Kings, came together themselues, they & their brethren, all, *ex præcepto Regis, ad res Iehouæ*, by the Kings authority, for matters meerly of the Church. I know not what can be more plain: the matters spirituall: the persons assẽbled spirituall: and yet called by the Kings trumpet.

Thus, till the Captiuity. In the Captiuity, there haue wee *Mordochee* (when hee came in place of authority) appointing the dayes of *Purim*, and calling all the *Iewes* in the Prouince together, to the celebrating of them.

Mordocheus. Hester 9. 17.

Nehemias. Nehe. 7. 64.

After the Captiuity, *Nehemias* kept the Trumpet still: and by it, first called the Priests to shew their right to their places, by their genealogies, and after reduced them also to their places againe, when they were all shrunke away in time of his absence.

Nehe. 13. 11.

These leade the practise till you come to the *Maccabees*: and there it is but too euident: they professe there expresly to *Simeon*, made ther

The *Maccabees.*

their

their ruler, That it ſhould not be lawful for any ἐπισυστρέψαι συστροφήν τινα; to call any aſſemblie in the Land, ἀνὸ αὐτοῦ without him. A plaine euidence, that ſo had euer gone the courſe of their gouernment: Elſe, how ſhould it come to paſſe, that the altering of Religion is ſtill termed the deede of the King? that his diſpoſition, godly, or otherwiſe, did alwayes accordingly change the publike face of Religion? which thing the Prieſts by themſelues neuer did, neither could at any time hinder from being done. Had the Prieſts, without him, beene poſſeſſed of this power of Aſſembling, how had any Acte concerning Religion paſſed without them? In them it had beene to ſtoppe it at any time, if they had (of themſelues) had this power of Aſſembling themſelues, to ſet order in matters of Religion.

1.Mac 14.44.

Thus, from *Moſes* to the *Maccabees*, wee ſee in whoſe hands this power was. And what ſhould I ſay more? There was in all Gods people no one religious King, but this Power he practiſed: And there was of all Gods Prophets no one, that euer interpoſed any prohibition againſt it.

Would *Eſay* (ſhall we once imagine) haue indured *Ezekias*, him to cal, or the Prieſts to come together,

together, only by his precept, *ad res Iehouæ*; and
Esay 58.1. not lift vp his voice like a trumpet against it, if it had not beene (in his knowledge) the Kings right, to command, and their duety to obey? Neuer certainely.

What shall wee say then? were all these wrong? shall wee condemne them all? Take
Psal.73.15. heed. In all that gouernment, God hath no other children, but these: if we condemne these, we condemne the whole generation of his children. Yet, to this we are come now; that either we must cõdemne them all, one after another; the Kings as vsurpers, for taking on them, to vse more Power, then euer orderly they receiued; and the Prophets, for soothers of them, in that their vniust claime: or else confesse they did no more, then they might; and exceeded not therin, the bounds of their calling. And indeed that we must confesse; for that is the truth.

This then may serue, for the custome o Gods owne elect people. But they were *Iewes* and wee would be loth, to *Iudaize*: and it may bee, this was one of the clauses of the Lawe o
Ephes.2.15. commandements, consisting of Ordinance which Christ came to abrogate.

I demand therefore, When Christ came how

how was it then? will the like appeare in the assembles since Christ? The very like, euery way, as consonant to that of the olde Testament, as may be. For Christ *Matth.* 18. giueth a promise of his assistance to such meetings: but sets no new order for calling of them, other then had bene taken in the old. Therefore the same order to be kept still.

The practise or vse of this Power among Christians.

A time there was (you know) after Christ, when they were Infidels; Kings and Kingdomes both. A time there followed; when Kings receiued Religion; and no sooner receiued they it, but they receiued this Power of the Trumpets with it. This, to be made manifest, 1. By Generall Councels. 2. By National and Prouincial Councels; that haue bene assembled 3. vnder Emperors, 4. and vnder Kings, by the space of many hundred yeeres.

1. And for Generall Councels, this first: (to begin with;) that if those Assemblies be not rightly called, that by this Power are called; we haue lost all our generall Councels at one blow. The Church of Christ hath to this day, neuer a Generall Councel: *vnâ Liturâ*, with one wipe, we dash them out all:

In generall Councels.

we leaue neuer a one, no not one. For all that euer haue beene, haue beene thus called and kept. Yea, those foure first, which all Christians haue euer had in so great reuerence, and high estimation; not one of them a lawfull Councell, if this new assertion take place. This is a perillous inconuenience: yet this we must yeeld to, and more then this; if we seeke to disable Assemblies, so holden. For sure it is, all the Generall Councels were thus Assembled; all, all seuen (for more are not to bee reckoned:) the eight was only for a priuate businesse. The rest were only of the West Church alone, and so not generall: The East and West together, make a generall: The East and West together neuer met, but in one of those seuen, for publike affaires: vnlesse it were once after, in that of *Ferrara*. And it is well knowen, that was in hope of helpe, on the East Churches part, which they neuer had; and so the Councell neuer kept, but broken, euen as soone as it was broken vp.

Briefly then to suruey those seuen. And I will not therein alledge the reports of Stories, (they write things they saw not, many times, and so frame matters to their owne conceits:

conceits: and many times are taynted with a partiall humour) but only out of authenticall Records in them, and out of the very actes of the Councels themselues, best able to testifie and tell, by whose authoritie they came together. And it is happy for the Church of Christ, there are so many of them extant as there are, to guide vs to the trueth in this poynt, that so the right may appeare.

First then, for the great Nicene Councel, the first Generall Congregation of all that were called in the Christian world: The whole Coúcell in their Synodicall Epistle written to the Church of Alexandria, witnesse, they were assembled, (the holy Emperour *Constantine* gathering them together out of diuers Cities and Prouinces.) The whole Letter is extant vpon record in *Socr.* 1. 9. and *Theodoret.* 1. 9. Giue mee leaue to make here a little stand: For heere, at this Councell, was the pale first broken, and the right (if any such were) here, it went first away. At Nice there were then together, 318. Bishops, *totius orbis lumina* (as *Victorinus* well termeth them) the lights of the whole world; the chiefest and choisest men for holinesse, learning, vertue, and va-

Συνικροτήθη τῷ θεοφιλεστάτῳ βασιλεῖ Κωνσταντίνῳ συναγάγοντος ἡμᾶς ἐκ διαφόρων πολίων τε καὶ ἐπαρχιῶν.

 lure,

lure, that the Christian Religion euer had before or since; men that had layd downe their liues for the testimony of the trueth. Did any of them refuse to come, being called by him, as not called aright? Or, comming, was there any one of them that did protest against it? or pleaded the Churches interest, to meete of themselues? Not one.

What was it then? want of skill, in so many famous men, that knew not their owne rights? Or want of valure, that knowing it for such, would not so much as speake a word for it; but sit still, and say nothing all the while? There were then and there present, *Spyridion*, *Paphnutius Potamon*, and diuers besides, (but these I name) that had not long before, for their constancie, had their right eyes bored out, their right hame-strings, and the strings of their right-armpits cut in sunder. Did these want courage, thinke wee? Were they become so faint hearted, that they durst not open their mouth, for their owne due?

Verily, that Councell of *Nice*, (which is and euer hath beene so much admired by all Christians,) cannot be excused before God or men; if they thus conspired all, to betray

the Churches right, and ſuffered it, contrary to all equitie, to bee carried away; leauing a dangerous precedent therein, for all Councels euer after, to the worlds end. But, no ſuch right there was: If there had beene, they neither wanted wit to diſcerne it, nor courage to claime it. But, they knew whoſe the Trumpets were: To whom (*Erunt tibi*) was ſpoken: and therefore neuer offered to lay hold on either of them, and ſay; This is ours.

And yet (to ſay the trueth,) There is no man of reaſon, but will thinke it reaſonable, if this were the Churches owne peculiar; if appropriat vnto it, (and ſo knowen to them to be) there ought to haue beene plaine dealing, now at the very firſt Councell of all; that if *Conſtantine* would embrace Religion, hee muſt needs reſigne vp one of his Trumpets, and forbeare from thence to meddle with their Aſſemblies. Was there ſo? No ſuch thing. Why was there not? Belike, becauſe none were there, that had euer beene preſent at any Aſſembly, holden vnder perſecution, to know the Churches order, and manner of meeting then. Yes, there was *Hoſius* Biſhop of *Cordoua*, who had held the

Councell of *Eluira* in *Spaine*, euen in the time of persecution. *Hosius* for the West. And for the East, there was *Eustathius* Bishop of *Antioch*, had held the like at *Ancyra* then too: (both the Councels yet extant to be seene) and these two, Presidents of them. Yet were these twaine, two that came first, and sate formost at the Councell of *Nice*; and neither of them pleaded or knew of any such right: but that their Power then ceased; and that *Constantines* Trumpet now tooke place. Sure, if but this first Councell be well considered, it is able to mooue much. And the example of this first was of great consequence; for all the rest followed it; and as this went, so went they. And this for the first.

Conc. Eliberit. Tom. 1. 600.

Concil. Ancyra. Tom. 1. 446.

2. The second Generall Councell at *Constantinople*; Who called that Congregation? Their owne letter to the Emperour is to be seene, professing they were thither assembled by his Writ.

συνέλθοντες καὶ τὸ γράμμα τῆς σῆς εὐσεβείας.

3. For the third at *Ephesus*; let the Acts of the Counsell (now set out in Greeke) be looked on; Foure seuerall times they acknowledge, they were thither summoned by the Emperours [a] Oracle, [b] Becke, [c] Charge, and

a Συνῆκρο τηθεῖσα ἐκ θεσπίσματος τῶν εὐσεβεστάτων βασιλέων.

b Νεύματι τῶν ὑμετέρων κράτους συναχθεῖσα.

c Συναχθῆναι τὸ ὑμέτερον προστάταξε κρατος.

d Com-

[d] Commandement.

4. For the fourth at *Chalcedon*, looke but vpon the very front of the Councell; it proclaimeth it selfe, to be there assembled, *Facta est Synodus, ex decreto Pijssimorum, & fidelissimorum Imperatorum, Valentiniani, & Martiani.* And it is well knowen, it was first called at *Nice*; and then recalled from thence, and remoued to *Chalcedon*, all wholly by the disposing of the Emperour.

5. So saith the fifth at *Constantinople*, *Iuxta pium iussum à Christo amati, & á Deo custoditi Iustiniani Imperatoris.* They be their owne wordes.

6. And so the sixth at *Constantinople*, *Secundùm Imperialem sanctionem congregata est*; And, *pro obedientia quam debuimus.* They be the expresse words of *Agatho* Bishop of *Rome* in the same Councell.

7. [a] And euen so the seuenth at *Nice*, *Quæ per pium Imperatorum decretum, congregata est*, (meaning *Constantine* and *Irene*.)

And these be all the Generall. In all which the force of the trueth presenteth it selfe so clearely, that [b] *Bellarmine* is euen dazelled with it: For, as one dazeled, he sets downe diuers reasons,

d Συναχθῆναι ἐκέλευσεν ἡ ὑμετέρα εὐσέβεια. *Tom.2.129. Conueniente Concilio secund. sacram præceptionem.*

Tom.2.579. 2.666. Imperator Iustin. quintam œcumenicam Synodum Episcopis Ecclesiarum euocatis, coegit.

Tom.3.237. 244. Secundum pijssimam iussionem mansuetudinis vestræ. Iis quæ per mansuetissimæ fortitudinis vestræ Sacram dudum præcepta sunt efficaciter promptam obedientiam exhibere.

a *Tom.3.453.*
b *De Concil. lib. 1. cap. 13.*

reasons, why the Emperors were to call them in that very place, where he taketh vpon him to proue the Emperours were not to call them.

2. But it may be, Generall Councels have a fashion by themselues: Those Congregations may bee called, thus: But *National*, or *Prouincial*, (such as ours,) How? Euen so too, and no otherwise. *Constantine* began with them first, before he proceeded to the Generall at *Nice*. *His Tractoria*, or Writ, is extant to be seene. *Euseb.* 10. 5. whereby he called the first Prouincial Councell in *France*. For sure, by no Canon could the Bishop of *Syracuse* in *Sicile*, or *Restitutus* Bishop of *London* in *Britayne*, be lawfully summoned, to a *Synode* in *France*, (which they were,) but (as it was in deed) by the Emperors Writ onely. But this he did at the beginning of his raigne, perhaps, while he was yet an vnperfect Christian. Nay, euen first and last, he did the same: as at the beginning hee called this; so, in the end of his Reigne, the thirtieth yeere, the yeere before his death, called hee the Councell of *Tyre*, and from thence, remoued it to *Ierusalem*, and from thence, called them to appeare be-

In Nationall and Prouinciall from *Constantine* to *Iustinian*.

Euseb. 10. 5.

for

fore himselfe in *Constantinople*. The letters are to be seene, by which they were called, *Socr.* 1.34. The like after him, did [a] *Constans* at *Sardice*, [b] *Valentinian* at *Lampsacus*, [c] *Theodosius* at *Aquileia*, [d] *Gratian* at *Thessalonica*.

Socrat. 1.34.
a *Theodor.* 2.8.
b *Sozom.* 6.7.
c *Tom.* 1.718.
d Σεωοδικ. 453

It is too tedious to goe through them all: Onely for that of *Aquileia*, thus much. Saint *Ambrose*, a man of as much spirit, and as high a courage, as euer the Church had, and one that stood as much as euer did any, for the Churches right; hee was there present, and President both. Thus writteth hee from the Councell to the Emperor in his owne name, and in the name of all the rest: *Iuxta mansuetudinis vestræ statuta conuenimus*: Hither we are assembled, by the appointment of your Clemency; and there is no one Councel more plaine, then that of S. *Ambrose* for this purpose. Yea, I adde this, (which is a point to bee considered,) that euen then, when the emperors were professed Arrians; euen then did the Bishops acknowledg their Power, to call Councels: came to them being called: sued to them, that they might be called. Came to them, as *Hosius*, to that of [a] *Arimin*; *Liberius*, to that of [b] *Sirmium*, and that of *Seleucia*;

Qui ad remouendas altercationes cõgregare studuistis Sacerdotale Concilium. Tom. 1. 718.

a *Tom.* 1.680.
b *Socrat.* 2.24.

Sued

c *Lucifer. oper.* Sued for them, as c *Liberius* to *Constantius*: a
d *Leo Epist. 9.* d *Leo* to *Theodosius*, for the second *Ephesi*
Councell; *Innocentius* to *Arcadius*: And some-
times they sped, as *Leo*: and sometime not as
Liberius, and *Innocentius*: and yet when they
sped not, they held themselues quiet, and ne-
uer presumed to draw together of their owne
heads.

3 Vnder Kings from *Iustinian* to *Charles* the Great.

But it may be, this was some Imperiall pow-
er, and that Emperors had in this point more
iurisdiction then Kings. Nor that neither:
For about 500. yeeres after Christ, when the
Empire fell in pieces, and these Westerne parts
came into the handes of Kings, those Kings
had, helde, inioyed, and practised the same
power. In *Italy*, *Theodoric* at a *Rome*: *Ala-
ric* at b *Agatha*: In *France*, *Clowys* (the firs
Christian King there) *Childebert*, *Theodeber
and Cherebert*: At c *Orleance* the first, d *Au
uerne*, e *Orleance* the second f *Tours*. An
after that againe by *Gunthramn*, *Clowys
Carloman*, and *Pepin*: At g *Mascon* first an
h second, i *Chalons*: That which is called k *Fra
cica*, and that which is in l *Vernis*. Twent
of them at the least in *France*.

Synodus ex praecepto gloriosissimi Regis Theoderici congregata.
a *Tom.* 2. 470.
b *Tom.* 2. 504.
c *Tom.* 2. 511.
d *Tom.* 2. 558.
e *Tom.* 2. 551.
f *Tom* 2. 817.
g *Tom.* 2. 840.
h *Tom* 2. 857.
i *Tom.* 3 208.
k *Tom.* 3. 437.
l *Tom.* 3. 439.

In *Spaine* by ten seuerall kings: in two Coun
a *Tom.* 2. 825. 819.

cels at [a]*Braccara*, and in[b]ten at Toledo, by the space of three hundreth yeeres together. And how? vnder what termes? Peruse the Councels themselues: their very Actes speake, *ex* [a]*Præcepto*, [b] *Imperio*, [c]*Iussu*, [d] *Sanctione*, [e]*Nutu*, [f] *Decreto*, *ex* [g] *Euocatione*, [h] *Dispositione*, [i] *Ordinatione Regis*: One saith, [k] *Potestas permissa est nobis*: Another, [l] *Facultas data est nobis*: A third, [m] *Iniunctum est nobis à Rege*. See their seuerall styles: nothing can bee more pregnant. And now we are gone, 800. yeeres after Christ.

b *Tom.* 2. 547. 859. *Tom.* 3. 67. 79. 87. 181. 184. 204. 216. 374.

a *Tom.* 2. 270. *Tom.* 2. 551.
b *Tom.* 3. 67.
c *Tom.* 3. 184.
d *Tom.* 3. 237.
e *Tom.* 3. 391.
f *Tom.* 3. 391.
g *Tom.* 2. 840.
h *Tom.* 2. 857.
i *Tom.* 3. 208.
k *Tom.* 2. 504.
l *Tom.* 3. 216.
m *Tom.* 3. 682.

4. Then arose there a kind of Empire here in the West, Vnder *Charles* the Great: and did not hee then take the Trumpets as his owne, and vse them sixe seuerall times in calling sixe seuerall Councels at [a] Frankeford, [b] Arles, [c] Toures, [d] Chalons, [e] Mentz, and [f] Rhemes? And what sayeth hee in them? Rhemes I named last, take that: *In conuentu more priscorum Imperatorum congregato à pyissimo Domino nostro Carolo*. That he called that Conuention by no other right then as the manner of the ancient Emperours had beene to doe. Expressing vnder one, both what his was: and what the vsage had euer beene before him.

From *Charles* the Great to *Arnulphus*.

a *Tom.* 3. 640.
b *Tom.* 3. 679.
c *Tom.* 3. 682.
d *Tom.* 3. 986.
e *Tom.* 3. 693.
f *Tom.* 3. 700.

The like after him did *Ludouicus Pius*, *Lotharius*, *Ludouicus Balbus*, *Carolus Caluus*, *Carolus Craſſus*, and *Arnulphus*, at the ſeuerall Councels holden at [a] Aken, [b] Mentz, [c] Melden, [d] Wormes, [e] Colein, and [f] Tribur; and ſo held it till 900. yeeres: For about that yeere (a yere or two vnder or ouer) was holden the Councell of Tribur in Germany, *Cum Concilium ſacrum continuari decreuiſſet*: and [g] *Præſidente pio Principe Arnulpho*, By the Emperour *Arnulphus* Decree, himſelfe then Preſident of it.

a *Tom.3.703.*
b *Tom.3.832.*
c *Tom.3.866.*
d *Tom.3.977.*
e. *Tom.4.17.*
f *Tom.4.28.*
g *Tom.4.41.*

And if it bee excepted; There are of the Councels which cary in their acts no mention how they were called: For them, wee are to vnderſtand, that after the decrees of the firſt [a] *Nicene* Councell were by *Conſtantines* Edict confirmed, wherein, (as likewiſe in the Councell of [b] *Chalcedon*,) it was ordered, each Prouince ſhould yerely hold their Synods twice: but ſpecially, after [c] *Iuſtinian* had made the decrees of the foure firſt generall Councels to haue the nature and force of Imperiall Lawes: (a Law being thus paſſed for them,) we are to conceiue, the Emperours authoritie was in a afterward, habitually at the leaſt: that is, not (as in the other) by expreſſe and forma

a *Nicen. Can. 5.*
b *Chalced. Can. 18.*
c *Authent. 131*

conſent

consent: yet by way of implied allowance, as passed by a former Grant.

Well, thus farre the Trumpet giueth a certaine sound. Now after this, there is a great silence in the Volumes of the Councels, in a maner for the space of 200. yeeres, vntill the yere 1180. or thereabout, when the [a] Councell of Lateran was: and then indeed the case was altered. By that time had the Bishop of Rome by his skill and practise, got one of the Trumpets away, and caried it with him to Rome: so, leauing Princes but one: But so long they helde it.

[a] *Tom.* 4. 101.

One of the Trumpets gotten away.

Truely, three times so much time as wee are allowed, would not serue for this one poynt of the Councels; but euen barely to recite them, and to cite them, they are so many. You remember how *Abraham* dealt with God for the sauing of the fiue Cities, how he went downe from fiftie to ten: I might well take a course the other way, and rise from ten to fifty, nay sixty, nay seuentie, nay eighty, not so few, of Councels Generall, Nationall, Prouinciall, called by Emperours, by Kings: Emperours of the East, of the West: Kings of Italy, France, Spaine, Germany, (as

before from *Moſes* to the *Maccabees*: So heere from *Conſtantine* to *Arnulphus*) for ſo many hundred yeeres together, extant all, to bee ſhewed and ſeene, all cleere and euident, all full and forcible for this Power: as indeed it is a cauſe that laboureth rather of plenty, then penury of proofe. And this was the courſe that of old was well thought of in the Chriſtian world. Thus was the Congregation ſo long called; neither is there yet brought any thing to force vs to ſwarue from the way, wherein ſo many and ſo holy ages haue gone before vs.

How in the time of perſecution for 300. yeeres before *Conſtantine*.

Yes, ſomething: For what ſay you to the 300. yeeres before *Conſtantine*? How went Aſſemblies then? who called them, all that while? For diuerſe were holden that while: In *Paleſtine*, about Eaſter: At *Carthage*, about *Heretiques* baptiſme; at *Rome*, about *Nouatus*; at *Antioch*, about *Paulus Samoſatenus*. How aſſembled theſe?

1. As in Egypt.

Truely, euen as this people heere, of the Iewes, did before in *Egypt*, vnder the tyranny of *Pharao*: they were then a Church vnder perſecution, vntill *Moſes* was rayſed vp by God, a lawfull Magiſtrate ouer them. The ca-

ſes

ſes are like for all the world. No Magiſtrate did aſſemble them in Egypt. And good reaſon: they had then none to doe it. *Pharao* (we may be ſure) would not offer to doe it: Not for any conſcience (I truſt) or feare, to encroch vpon the Churches right: but, becauſe he hated both Aſſembly and Congregation, and ſought by all meanes to extinguiſh both. But this was no barre; but that when *Moſes* aroſe, authorized by God, and had the Trumpets heere, by God deliuered him; he might take them, keepe them, and vſe them, to that end, for which God gaue them; to call the Congregation. And none then but he could doe it, becauſe to none, but him then, was this Power conueighed. They could not ſay to him now, as before one of them did in Egypt, Who made you a Commander ouer vs, to call vs together? nor pleade in barre of the Trumpets, and ſay: Nay, but wee will meete ſtill, of our ſelues, euen as wee did before in Egypt; wee will ſtill keepe our old manner of conuentions. No: for God had now taken another order: God I ſay, had now done it: And God ſhall (I truſt) be allowed, to tranſlate this Power to the principall member of the body, Exod. 2. 14.

and

and to dispose of it, as it best pleaseth him.

2. As vnder the captiuitie. The very same case fell out againe after, in the captiuity of Babylon; and againe after that, in the persecution vnder *Antiochus*.

3. As vnder *Antiochus*. And these three, are all the paternes we haue in the old Testament. As before in Egypt; so then they had meetings: but they were all by stealth: yet meetings, then they had. For *Moses* ceasing, and his right with him, the Power deuolued to the body, to gather it selfe (as is vsuall in such cases.) But then when *Nehemias* after the Captiuitie, and *Simeon Maccabeus* after the furie of *Antiochus*, were rayse them by God; when God had set them in *Moses* place, they might lawfully doe, as *Moses* before had done; and take the siluer Trumpets into their hands againe: So soone as the had a lawfull Gouernour, the right returne to him straight: And the Congregation none of them might then plead, Nay: but as we did in Babylon, or as we did vnder *Antiochus*; So, and no otherwise, will wee Assemble still. No, we see the contrary rather: Eue

1. Macc. 14. 44. of themselues, they professe to *Simeon* plainly: now, they haue a lawfull Gouernour, meeting should bee from thence foorth in th

land

land, without him, his priuitie and permiſſion.

And euen as theſe two, *Nehemias* and *Simeon*: euen by the ſame right *Conſtantine*: by *Moſes* right, all, all by the Commiſſion heere penned. By it did *Conſtantine* reſume the Trumpet, and enioy and exerciſe the Power of calling the Congregation: (For euen *Moſes* paterne and practiſe fiue ſundry times at leaſt doth *Euſebius* alledge, in the life of *Conſtantine* to iuſtifie his proceedings ſtill by *Moſes* example.) True it is therefore, that before *Conſtantines* time, they met together as they durſt, and tooke ſuch order as they could, They muſt venture then: there was no *Moſes*: they had no Trumpet: and if they had, they durſt not haue blowen it. But when *Conſtantine* came in place, in *Moſes* place, it was lawfull for him to doe as *Moſes* did: And ſo he did; and they neuer ſayd to him, Nay, ſpare your Trumpet: looke how wee haue done hitherto, we will do ſo euen ſtill: meet no otherwiſe now, then in former times wee haue; by our own agreement. As before it was ſayd, this had beene plaine dealing: Thus (if rightly they might) they ſhould haue

So before *Conſtantine*.

done:

done: Did they so? No: But to him they went, as to *Moses* for their meetings; at his hands they sought them; without his leaue or liking they would not attempt them: yea (I dare say) they blessed God from their heartes, that they had liued to see the day, they might now assemble by the sound of the Trumpet.

To conclude this point then. These two times or estates of the Church are not to bee confounded: There is a plaine difference betweene them, and a diuerse respect to bee had of each. If the succession of Magistrates be interrupted, in such case of necessitie, the Church of her selfe maketh supplie, becaus then Gods Order ceaseth. But, God graunting a *Constantine* to them againe, Gods former positiue order returneth, and the course is to proceed and go on, as before. When the Magistrate and his authoritie was at any time wanting to the Church, forced she was to deal with her owne affaires, within her selfe: so then was the Church wholly diuided from Princes, and they from it. But when this wall of partition is pulled downe, shall *Moses* haue no more to doe then *Pharaoh*, or *Constantine*

the

then *Nero*? Congregations were so called vnder them: must they be so still vnder these too? No: no more then their maner of meeting in Egypt, (for all the world like this of the Primitiue Church persecuted) was to bee a rule, and to ouerrule these Trumpets heere (in the text) either God for giuing them, or *Moses* for taking them at his hands. This rather: If euer the Church fall into such bloody times, they must meet as they may, and come together as they can: They haue no *Moses*, no Trumpet to call them. The times of *Pharaoh* and *Nero* are then their paterne. But, if it be so happy as to find the dayes of peace, *Moses* and *Constantine* are paternes for the dayes of peace: they haue a *Moses* then: from that time forward they must giue eare to the Trumpet. In a word, none can seeke to haue the Congregation so called (as before *Constantine*) but they must secretly, and by implication confesse, They are a persecuted Church, as that then was, without a *Moses*, without a *Constantine*.

The times then before *Constantine* are no barre, no kinde of impeachment to *Constantines*, no more then the times in Egypt were to

Moses Right. And indeed no more they were for *Constantine* and his Successours had them, and helde them till a thousand yeeres after Christ, and then one of them (by what means wee all know) was let goe by them, or gotten away from them: It was then gotten away and caried to Rome. But that getting hath hitherto been holden a plaine vsurping; & an vsurping (not vpon the Congregation, but) vpon Princes and their Right; and that they in their owne wrong, suffered it to bee wrung from them. And why? Because not to *Aaron*, but to *Moses* it was sayd, *Et erunt tibi.*

The recouery of the Trumpets.

1. To draw to an end, It was then gotten away, and with some adoe it was recouered not long since: and what? shall wee now let it goe, and destroy so soone that which so lately we built againe? You may please to remember, there was not long since a Clergy in place, that was wholly *ad oppositum*, and would neuer haue yeelded to reforme ought. Nothing they would doe, and (in eye of law) without them, nothing could then bee done: they had incroched the power of Assembling into their owne hands. How then? how shall we doe for an Assembly? Then *Erunt tibi*

was a good text: it must needs bee meant of the Prince: He had this Power and to him of right it belonged. This was then good Diuinity (and what writer is there extant of those times, but it may be turned to, in him?) And was it good Diuinitie then, and is it now no longer so? Was the King but licensed for a while, to hold this power, till another Clergie were in; and must he then bee depriued of it againe? Was it then vsurped from Princes; and are nowe Princes vsurpers of it themselues? And is this all the difference in the matter of Assemblies; and calling of them: that there must be onely a change, and that in stead of a forreine, they shall haue a domesticall, and in stead of one, many: and no remedy now, but one of these two they must needes admit of? Is this now become good Diuinitie? Nay (I trust) if *Erunt tibi* were once true, it is so still: and if (*Tibi*) were then *Moses*, it is so still: That we will be better aduised, and not thus goe against our selues, and let trueth be no longer trueth, then it will serue our turnes.

Now sought to be gotten away.

1. By the Presbyterie.

2. By the people themselues, *Penry, Barrow*, &c.

2 And this calleth to my minde the like dealing of a sort of men, not long since here

among vs. A while they plied Prince and Parliament, with Admonitions, Supplications, Motions, and Petitions. An in them it was: their duetie, their right, to frame all things to their new inuented plot: And this, so long as any hope blew out of that coast. But when, that way they saw it would not be, Then tooke they vp a new *Tenet*, streight: They needed neither Magistrate, nor Trumpet, they: The godly among the people might doe it of themselues. For confusion to the wise and mighty; the poore and simple must take this worke in hand, and so by this meanes the Trumpet proue their right, in the end: and so come by deuolution to *Demetrius* and the craftsmen. Now, if not for loue of the trueth; yet, for very shame of these shifting absurdities; let these fantasies, bee abandoned: and (that which Gods owne mouth hath here spoken,) let it bee for once, and for euer true: That which once wee truely held & maintained for trueth, let vs doe so still: that we be not like euill seruants, iudged (*Ex ore proprio*) out of their owne mouthes.

Luc. 19. 22.

The Conclusion.

Let me not ouer wearie you; let this rather suffice. 1. Wee haue done as our Sauiour Christ

Christ willed vs, resorted to the Law, and found what there is written: (The Graunt of this Power to *Moses*, to call the Congregation:) 2. We haue followed *Moses* aduise; inquired of the dayes before vs, euen from one ende of heauen to the other; and found the practise of this Graunt in *Moses* succeſſours; and the Congregation ſo by them called: It remaineth, that as God by his Law hath taken this order, and his people in former ages haue kept this order; that we doe ſo too: that we ſay as God ſaith, *Erunt tibi*, this Power pertaineth to *Moses*: And that neither with *Core* we ſay, *Non veniemus*: Nor with *Demetrius* runne together of our ſelues, and thinke to carie it away with crying, *Great is Diana*. But, as we ſee the Power is of God; ſo truely to acknowledge it, and duetifully to yeeld it: that ſo they whoſe it is, may quietly hold it, and laudably vſe it, to his glorie that gaue it, and their good for whom it was giuen: *Which God Almightie graunt, &c.*

The Edition of the Councels here alledged, is that of *Venice*, by *Dominicus Nicolinus* in fiue Tomes.